

DANIEL^S ^{N^o 15}

Seventy Weeks:

O R,

The 24th, 25th, 26th, 27th Verses of the
Ninth Chapter of *Daniel*,

E X P L A I N ' D,

And offered to the

J E W S.

BY

*B. Woodroffe, D. D. and Canon of Christ-
Church in Oxon.*

Ⓟ

L O N D O N:

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ERRATA.

Page 4. of the Epistle Dedicatory, L. 1. for *this* lege *thus*.
The same Page, L. 4. for *munus* l. *munus*.



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To the Right Honourable

DANIEL

Earl of Nottingham,

One of Her Majesty's Most Honourable Privy Council, and Principal Secretary of State.

THAT which gives your Lordship a Title to this following Treatise, is not either from your bearing the same Name with Daniel, to whom the Propheſie here explain'd was firſt given out; nor yet from that high place, you ſo worthily fill in the State, like Him rais'd to ſo conſpicuous a Station in the ſeveral Succeſſions to the Crown, as to be ſtill found among the firſt Preſidents of the Kingdom; but from that better reſemblance of Him in ſome of thoſe more advanced Qualities, which recommended him to the ſame; The Wiſdom and Underſtanding with which God endowed Him, the extraordinary Piety and Charity, the Zeal He had for his Country, and its Religion, as they are excellent Copies for your Lordſhip to write after, ſo 'tis for what of theſe you have already tranſcribed, that the Subject and Dedication of it are ſo properly yours.

And think not, my good Lord, I call you down from your greater Affairs, with what I here preſent: For what can there be more worthy your Nobleſt Thoughts, than the weighty Concerns of Meſſiah the Prince? What better deſerve your Patronage, as a Miniſter of State, than the Subjects of his Kingdom? Is it the equal Intereſt of all Mankind that this Propheſie of 70 Weeks ſhould be fulfilled, fulfilled in the ſixt time, that was ſet for it? Doth the Salvation of Jew and Gentile depend upon it? Can there be no Chriſtian Church but from this Period? The Church of England, or any other particular Church, cannot they juſtify their Conſtitution, but as they partake

'Tis a disparagement to the Christian Religion, that any of the Professors of it should speak or think slightly of these Mysteries; nor can we lay a greater Stumbling Block in the way of the Jews, than by owning the Path in which they are to tread, to have those Rubs and Obstacles in it, which we either cannot, or, at best, do not desire to pass over.

If we, who enjoy the Blessings of the Messiah, can so easily give up the Prophecies, which hold out these unto us, and which, if not true, (as true they cannot be, if not verified as to the time in which they are foretold) at once overthrow our whole Religion, what hopes can we have of convincing those, (and yet till convinced hereof, there's no hopes of their Conversion) who must not only relinquish a Constitution, which in opposition to this very Prophecy they have held for above 1700 years, but a Constitution too, which, they and we are sure, was once of God?

If the Prophecy of these 70 Weeks be not fulfilled, then is not the Messiah come, then is our Faith vain, then hath the Jew whereof to boast, and all that we profess, is Lye and Imposture; Nay, what God Himself (quod absit) hath spoken, will not be true; for above 2000 years are now run out, and yet the 490 years signified by these 70 Weeks, no where to be found. But let God be True, and every Man a Liar; what He hath said, can never fail, the time is measured, the periods of it distinguished, what was to forerun, what to accompany, what to follow hath had its effect, and therefore all must have been fulfilled; 'tis what, we Christians have so long been admitted to in their Messiah; and, I trust, 'twill not be long ere the Jews themselves shall return to their Postliminary Right.

It was the prospect and hopes of this put me first upon what is here given on Daniel's Weeks, which we Christians think by all the signs of the times, must have long since come to their full period; and if so, without any farther Argument to convince the Jew, ought to be all Demonstration; there being nothing they can object to the Christian Religion, if this single Prophecy be admitted to have its completion; for then the Mosaic Oeconomy must be at an end, and the Lord, whom they sought, be come to his Temple, even the Messenger of the Covenant, whom they delighted in, Mal. 3. 1.

This therefore is what they always have, and always will oppose, whilst blindness happens to them, Rom. 11. 25. Nor may I therefore conceal the Warmth with which some of the Jews encounter'd this Prophecy, when offer'd in Discourse (as I have often had the opportunity with them;) one of the Eminentest of them Replying, That as to all we could say on that Subject, lay what Foundation we would, and build what Superstructure we could upon it, he would presently pull it all in pieces; I think he said, in half an hour; Upon which Occasion, (though I had always avoided, and still do, and shall every thing that looks like Dispute with them, it being likewise what they profess themselves not to be free to engage in.) I thought however I could not well avoid spending some Thoughts on the Argument, in order to the satisfying a Jew in it; which I did in these following Sheets, and I will not make any boast of the Performance; but I think, however, 'twill cost more time to pull it in pieces, than what the Good Man in his Zeal then allowed himself.

...agrees to the true state of the Jewish Occasion, will, I presume, carry a sufficient Gladness and Satisfaction, which as 'tis the chief thing I aim at, so there is nothing seems to me more to conduce thereto, than, when with the greatest Gentleness and Meekness, we prepare those, whom we would convince.

Though even that it self cannot escape some Mens censure, who are apt to think, that a slower Style is due to such profess'd Enemies of Christ, as the Jews are. But have they considered, as the Apostle speaks, [Rom. 11. 21.] for whose sakes 'tis they are Enemies, with the Advantage we Gentiles have received by their Enmity? Or have they considered too the much greater Advantage we have still to receive by them being made Friends? Or is there any thing we can more recommend the Religion of our good Master by, than by that Love, he hath made the Character of his Disciples? However others value themselves for their pointed Arguments and stinging Dilemmas, with which instead of convincing, they do but for the most part provoke their Adversaries; 'Tis with Christian Charity I desire always to persuade; that's the Power, that the Demonstration of the Spirit, I would always wish my Arguments strengthen'd with; but would not above all be wanting in, when I have to deal with the Seed of Abraham God's Friend, Chron. 2. 20. 7. for whom I profess my self to have that endeared Affection, that 'tis only to St. Paul I would herein give place.

For, to speak in his words, I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, Rom. 9. 1, 2. I cannot say as He, for my Brethren and Kinsmen according to the Flesh, but what is more, for those, whom I would be glad to call my Brethren and Kinsmen according to the Spirit; and I trust in God, they have not long to wait, (methinks the Prophecies that concern them are pregnant, and ready for the Birth, as I have likewise endeavour'd to shew in another Treatise that lies ready by me; and hath done so for some years,) before they will effectually experience, what it is to have the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promises belong to them, not long that they will be kept off from understanding what it is to have it farther said to them, whose are the Fathers, and of whom as concerning the Flesh, Christ came, who is over all God blessed for ever, Amen, v. 4, 5.

Nor is there any thing so fairly admits them to this, as the right understanding of this Prophecy; for whenever they shall look on Him, whom they have pierced, i.e. receive the Messiah the Prince, as cut off, but not for Himself; whenever they shall receive Him, as their Priest, and Prophet, which is, what will be cleared up in the following Discourse, all these glorious Privileges will be confirm'd to them: And it being of so great advantage to them, and us, that they should be reinstated in all their Privileges, according to that of the Apostle, Rom. 11. 15. For if the casting away of them be the reconciling of the World, what shall the receiving of them be, but life from the dead? What can we wish more, or better to our selves, than to be the Instruments made use of for this great Work?

For my own part, I know nothing wherein I should more magnifie my Office, than in being in the least subservient to it; 'Tis that I aim at, in what I here ask leave to present to Your Lordship, nor can I better testifie the just value, I must always profess to Your Lordship, than by offering you such an Occasion of testifying your Zeal for the Service of the Messiah, in favouring the return of his People, which, whether near or far off, can never leave you without that reward, which is due to all, who desire the Peace of Jerusalem.

I will

[Dan. 6. 22.] and may the same Innocency before God and the King, which can
down the Angel to shut the Lions mouth, that they could not hurt him; may
that munus athenus nil conscire sibi, which is your Motto, and I trust will always
be your Breast-work, secure you from whatever Malice, or Envy can level against Men
in your conspicuous Station.

I would not send you to the Lions Den, that you might experience what 'tis to have
Angels sent thither to your rescue, but I would rather wish those Virtues and Graces al-
ways in your retinue, which may speak these to be still attending you. Be, my good
Lord, but what God in his Providence hath as well fitted you for, as advanced you to,
and you can never fail of these Guardians.

I would not raise Envy against you, by minding you, what was your early progress in
Learning and Virtue, (lest I should thereby seem to assume any thing to my self, who
had the honour to attend you in both,) what your gradual Advances, and growth in each,
whilst in the University, what the Character you carried abroad with you, when entering
on your Travels, and what you brought back, when you return'd? How many Courts of
Foreign Princes you had visited, and adorn'd; and how well furnish'd with the Experi-
ence and Wisdom, you had borrow'd from other Countries, for the Service of your
own, or how soon you began to shine in these: Much less would I shew you in all the
turmoiling Scenes of mighty Business, in which the CHURCH and STATE required
you, or how your duty to the former hath still secured your Interest in the later: for however
it may be pleasant to look back upon the Dangers we are past, yet to be set again upon
the Precipice, can scarce be without something of the Horror and Trembling it first gave.
But least of all would I open the Window with Daniel to shew you at those Prayers, which
privacy only can best commend: Only the Use I humbly make of all this, is, but to re-
commend you to your self; Let but the same Piety, the same Integrity, the same
Wisdom still more and more influence all your Actions, and you'll have Heaven on
your side, and cannot miscarry.

But I know not how I am transported beyond the bounds of a Dedication; only the
weightiness of the Subject and Occasion, can excuse it; which I must still farther trans-
gress, in making some of those many acknowledgments, which so long an uninterrupted de-
pendance intitles you to: 'Tis this day 40 years (pardon me that in so long a period, no-
thing should have grown up more worthy of the Favours I have been the Subject of,)
I had the happiness to be a Retainer to your Family, being successively intrusted with three
such Pledges, as few Families have, or could commit to one Man's care, your Self, and
two of your Brothers: What might not that Tutor have Taught, rather what might he
not have Learn'd, who had three such Scholars to attend, and such a Father, as was
He, who committed them to me, to account to for their Education? Oh the Happiness I
always esteemed it, to hear his Wisdom! the Joy too I could not but have, in seeing into
how Natural a Soil the good Seed, he would still be sowing amongst them, fell! What
Philosophy, what Humanities, what Law, what Divinity did not his Discourses still
infuse? How Great and Good the Father was, is best seen by what his Sons inherit
from him!

But I must stop my Pen, as being sensible how short this, or any thing else I can say, must
fall of that Merit I so much admire in both; Only that Eloquence, the long Inheritance of
your Family is equal to what it self deserves; Nor shall I therefore farther address your
Lordship, than to request the Acceptance of what is here presented, with that Candor
and Goodness which are so Natural to it, and of which I have had too long
expe-

glad I should be, were it in my Power, as much as 'tis in my Will, to make some just
return, He, who knows all Hearts, bears me witness, and to Him is it, I must remit
the Payment; and that you may find it in his standing by you in all your Weighty Af-
fairs here, and after a long Ministry to a Temporal Prince, removing you to stand
among those, who are eternally to attend his own Throne, is the Prayer of,

My Good Lord;

Your Honour's

In all Gratitude and Humility,

From my Study,
July 2. 1702.

B. WOODROFFE.

I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the above mentioned matter. I am sorry to hear that you are not satisfied with the result of the investigation. I have been unable to obtain any further information from the authorities concerned. I am, however, sure that the same will be given to you as soon as it is available. I am, Sir, very respectfully,
 Your obedient servant,
 J. H. Woodroffe

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Dan. 9. 24, 25, 26, 27.

Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most Holy.

Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be seven weeks; and threescore and two weeks, the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince, that shall come, shall destroy the city and the Sanctuary, and the end thereof shall be with a flood; and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Taking these *Weeks* to be *Weeks of Years*, they will make 490 *Years*: And concerning these, the Enquiry is,

1. When they were to begin?
2. When they were to end?

1. As to the Beginning of these *Years*, 'tis plain 'twas to be from the going forth of the Commandment to restore and to build Jerusalem.

2. As to the End, 'twas to be half a *Week of Years*, (i. e.) three *Years* and an half after the cutting off of the *Messiah*: To which being guided by these several Events of

Finishing the Transgression, the making an end of Sin, and making reconciliation for iniquity, ver. 24.

The bringing in everlasting Righteousness, ibid.

The sealing up the Vision and Prophesy, or rather the Prophet, ibid.

The anointing the most Holy, ibid.

The coming of Messiah the Prince, ver. 25. and his being cut off, ver. 26. But withal, Of his confirming the Covenant for one Week, ver. 27. before he should be cut off. His causing the Sacrifice and Oblation to cease, upon his being cut off; and what was to follow thereon,

Of the destroying the City and the Sanctuary by the People of the Prince that should come, with the manner of it: As the end thereof was to be with a Flood, and Desolations determined to the end of the War, ver. 26. Though this comes not within the Seventy Weeks, but is mentioned only as a certain Proof, That whenever that should be, the Messiah must be already come, because that was to follow after it: being

guided herein by these several Events, I shall invert the Order, and begin with Examining the same with regard to the settling the *End of these Weeks*, or 490 Years, for the full compleating of the *Prophecie*.

What therefore we have to satisfy our selves in in the first place, is,
When these Events should take place?

Now, when could that be, but (whenever that should happen) at that most Solemn Period, when the great Redemption of Mankind was to be wrought, i. e. at the Death of the *Messiah*? I speak with reference to all the foremention'd Particulars, except that of *destroying the City and Sanctuary by the People of the Prince that should come*, with the manner of it, as the end thereof was to be with a flood, and desolations were determin'd to the end of the War, v. 26. When, I say, could that be, but at the Death of the *Messiah*? For 'twas He, whenever He should come, who was to establish another Priesthood, than that of the Law, as 'tis said Psal. 110. 4. *Thou art a Priest forever after the Order of Melchisedec*.

'Twas He, who was to offer a Sacrifice, which might supersede all those of the Jewish Oeconomy; as 'tis likewise said, Psal. 40. 6. *Sacrifice and Offering thou didst not desire, mine Ears hast thou open'd*; Then said I, lo I come, in the Volume of the Book it is written of me, I delight to do thy Will, O God; Upon which saith our Apostle, and Reason saith the same, He taketh away the first, that he may establish the second, Hebr. 10. 9.

And indeed what else can be the meaning of לְכַלּוֹת פֶּשַׁע to finish, restrain, or withhold; or, as the Analogy of the Word will bear, to perfect Transgressions, but to put an end to that Sacrifice, which was proper to the Transgression, or guilt thereby express'd? and that not without some allusion to כָּלִיל the whole burnt-sacrifice, Deuter. 33. 10. Whole as with reference to the Sacrifice to be fully consumed, so also with reference to the Sin to be now fully atoned for.

What לְחַתֵּם חַטֹּאת to make an end of, or seal up Sins, but to inhibit the use of those חַטֹּאת sacrifices for sin, (so that Word frequently signifies) that were then to cease; the great Sacrifice, to which all others directed but as Types, being then upon the Altar?

What לְכַפֵּר עֵין to make reconciliation, to expiate, or atone for iniquity, but to signify that great expiation, that was then to be made, and the necessity of the lesser ones thereby becoming void?

And if we add what follows in the next Words, viz. the bringing in everlasting righteousness, this will be altogether put out of doubt: For what occasion will there be of any farther sacrifice, where such a righteousness shall obtain? Can the Sinner be thus justified? Can he be under the covert of a Righteousness that will never fail? Can never be exhausted? Such is צֶדֶק עוֹלָמִים a Righteousness for all Ages, a Righteousness suitable to every Oeconomy? a Righteousness which will stand in stead in this and the other World, (for so too עוֹלָמִים may be very well construed) and there still want any farther atonement?

What follows of anointing the most Holy, or H ly of Holies, I take to relate to the Resurrection, and Ascension of the *Messiah* into Heaven, there to appear always for us, as the High Priest did once a year in that part of the Temple, which was the Type of it: And so the Apostle argues it Hebr. 9. from the Veil that was between the first and second Tabernacle, (the one called the Sanctuary or אֹהֶל מוֹעֵד, the other the Holiest, or אֹהֶל קֹדֶשׁ) that the way into the Holiest of all was not yet manifest, while the first Tabernacle was yet standing, which was a figure for the time

then present, v. 8. 9. A figure of what? He adds v. 12. of the holy place, into which the Messiah [*משיח*] was to enter; and that he further infers, v. 24. to be Heaven it self, whither he is entred now to appear in the presence of God for us: Now this anointing of it was, as He entred into that holy place, not by the Blood of Goats and Calves, but by his own Blood, having obtain'd Eternal Redemption, as the Apostle speaks, *Hebr. 9. 12.* by his own Blood, I say, i. e. as He was to be cut off, before He could either atone for us, as a Sacrifice, or intercede, as a Mediator. And this of anointing the Prophet first, and then the Holy of Holies, is but agreeable to what was most express in the Type, as we read it, *Exod. 28. 41.* and *Exod. 30. 26.* in the first whereof directions were given for the anointing Aaron, and his Sons, as in the later there were for the anointing the Tabernacle, and the Ark of the Testimony.

Or if the Holy of Holies be to be understood of the Messiah, what will it import, but a full conclusion of those Mysteries, which were in the Veil? nay of the Veil, and Temple it self, even the holiest part of it, which should be superseded by Him, i. e. the Prophet, the Christ, or Messiah, who was by this his Unction to be confirm'd in his great Ministry, according to that of *Isaiah 61. 1.* The Spirit of the Lord is upon me, because he hath anointed me to Preach good Tidings, even the Tidings of Pardon, and forgiveness to the Sinner, as is set forth by what follows, v. 1, 2, 3. according to that of the *Psalms 45. 7.* Therefore God thy God hath anointed Thee with the Oil of gladness above thy fellows; which the Apostle quotes *Hebr. 1. 9.* He was anointed with the Oil of gladness above his Fellows. Indeed it could signifie nothing less, than, that He being now to come, in whom so much a greater Holiness should shew it self, all that was typical should vanish; i. e. the Temple, Service, and Sacrifices; the Legal Priesthood, a temporal and imperfect Priesthood give place to Him, who was to be anointed King in Zion, *Psalms 2. 6.* and to be a Priest for ever after the Order of Melchisedec, *Pf. 110. 4.* *Hebr. 5. 6.* His Unction to this was to be by the Holy Ghost, or Spirit coming upon Him, His compleating it by being offer'd up, as 'tis in the Text cut off: The same Messiah cut off, who was [*נריב*] a Prince, even that Prince, who so willingly offer'd up Himself for the People. 'Twas by his cutting off He was to be this great Sacrifice, in whom all was to be consummated: And it looks but like a just Recompence of that unjust Sentence, by which He should be cut off, that their City, and Temple, as is here foretold, were to be sacrificed to the Divine Vengeance.

But so still, that this event comes not, as is before observed, within the compass of the 70 Weeks: No, the destruction of these were consequent to his Passion, or being cut off, and not to take place but in its determined time.

And this I doubt, as it speaks the ceasing of the Oeconomy of the Jews, the just ruine of their City, and Sanctuary, (However a much nobler Oeconomy be to be raised upon these Ruines in the true magnificence of the Kingdom of the Messiah, in which they are still to have so great a preference before others) is the true reason, why the Jews are so unwilling to understand this Prophecy of Daniel's 70 Weeks, and have studied so many ways, either wholly to elude it, or to confound the fairest Sense that can be given of it; sometimes cavilling at the Matter of the Prophecy, and putting other forced Constructions on the Words, than what they will bear; sometimes at the numbers therein mention'd.

I shall give but one Instance of the former, and so proceed to the later, which lies more properly in our way: 'Tis the Construction some of them put on these Words *וְאֵין לָו* reading instead of [*but not for Himself*] as our Translation hath it

because it was not He; making Him, who was to be cut off; to be an Impostor; and that 'twas therefore He was to be cut off; but surely th's must be to forget, that 'tis משיח נביא *Messiah the Prince*, who is here spoken of; He too, who was to be נביא the Prophet, and as their great High Priest, was to finish the Transgression, to make an end of Sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, (as is already paraphrased) i. e. was to be a King, Prophet, and Priest, which belong'd only to the true Messiah, and to cut off all expectation of any other to be yet to come, (as some would fain persuade themselves) 'tis added to seal up the Vision, i. e. confirm, and put an end to whatever Vision or Prophecy had foreshewn this: had sealed too the very Prophet; for so 'tis in the Hebrew, that was to appear, and put an end to all Legal Ordinances and Sacrifices in anointing Him, who was fully to accomplish, whatever was signified by the Most Holy.

But neither will לו אין in any Construction whatever signifie, *because it was not He*; but rather it was not to Him, or in Him, i. e. there was nothing, or no guilt, that could be imputed to Him, no fault or blame found in Him, why He should be cut off, according to the declaration his Judge made, Luke 23. 13, 14, 15. And Pilate when he had called together the chief Priests, and the Rulers, and the People, said unto them, Ye have brought this Man unto me, as one that perverteth the People: and behold, I having examined him before you, have found no fault in this Man touching those things whereof ye accuse him; No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

And Himself before had told them, John 14. 30. that the Prince of this World should come, and have nothing in Him, as if he had pointed at this very Expression of Daniel לו אין. And so the Septuagint κηνημα εν εσιν εν αυτω, and Judgment or Condemnation is not in Him.

But because they would divert this from the true Messiah, let us a little consider Daniel's Prayer. to which the return is made; One part whereof was, That God would cause his Face to shine upon His Sanctuary, that was desolate, for the Lord's sake, ויזרח אורו פ. 17.

Now what is למען אדוני for the Lord's sake, but that He would grant what He requested in the restoring City and Sanctuary then desolate, because He who was expected under that Title (as is likewise expressed Mal. 3. 1. and the Lord, whom you seek, shall suddenly come to his Temple) could not otherwise have come to them. And if, by the way, I may be allowed to make the inference from hence, the Temple having been restored, and being since destroyed, 'tis manifest, He must be already come.

But to resume the Argument, which they so falsely urge against the Messiah, spoken of here in Daniel, as being an Impostor, as they would Criticize on לו אין as signifying it is not He: How vain must such a Conclusion be, their City and Sanctuary having upon the Cutting off of the Messiah, and according to his Prophecy thereof, been again made desolate, and so long lain so; which certainly we cannot imagine to be done to credit an Impostor; No: the contrary must be inferred, and the veracity of the great God of Heaven and Earth is concern'd in it; that the Messiah, the true Messiah, or Christ, must have come to his Temple, (i. e. the Temple, the restoration whereof was promised to Daniel) that Transgression, in the Sense we have given it, must have been finish'd; that Sin or Sin-offering, must have had an end; that Reconciliation or Atonement for Iniquity must have been made; Everlasting Righteousness have been brought in; the Vision and Prophecy

For if these things are not true, if all this hath not been done, why doth not the Temple still stand? Why is not the Daily Sacrifice still offering at Jerusalem? Or, at least, Why is there not a fixt time set for the Restoration of Temple and Service? 'Twas so in the Babylonish Captivity, 70 years was the time, Jer. 25. 11. Jer. 29. 10. Dan. 9. 2. 'Twas so in their Egyptian Bondage, Gen. 15. 13. 400 years were set for their Deliverance: And as certain a Relief was promised them in any Captivity, under any Plague, or Affliction whatever, if they should but Pray towards Jerusalem, or the Temple, Kings 1. 8, 44, &c.

And hath the God of Abraham forgotten his Promise? Hath he forgotten to be Gracious? Or, Is not rather all perform'd, that was promised to City and Sanctuary, that so many Ages should have run out, and no Pity or Compassion be shewed to them? Certainly something else must be the Reason hereof, than what appeared in their other Captivities; and what can it be, but what is here foretold, viz. that Sacrifice and Oblation are to cease, and for the overspreading of Abominations 'twas to be made desolate, even until the consummation ועד כלה even till the full destruction of it, so that 'twas never to be restored again as a Place of Sacrifice and Oblation, but that determin'd should be pour'd upon the Desolate, v. 27. Desolations were determin'd to be brought upon it by the War; the present desolations the Enemy should then make, v. 26. but 'tis the Judgment of God, that both then, and afterwards should make desolate, v. 26. and that so, as to leave them in that forlorn desolate State: For to be made desolate would be the effect of their Abominations, and to continue so, would be the peculiar Emphasis of this their Punishment.

This, as to the Instance, I thought proper to give with respect to the Cavils some make at the Matter of the Prophecy, and the forced Construction they put upon the Words.

I proceed now to consider the Cavils they likewise have at the Numbers therein mention'd: And here they are apt to challenge us to answer, What the Reason should be, that 'tis said, From the going forth of the Commandment to restore, and to build Jerusalem, unto the Messiah the Prince, shall be Seven Weeks, v. 25. And then again 'tis said, that after threescore and two weeks shall Messiah be cut off; which they think to be a Knot that cannot easily be untied; And in the common reading of the Words it can be judged to be no other: What then must we say to this scruple? must either We, or They loose our Messiah, because the time of his coming seems to be so perplex? No: this is not the Consequence we are to make from thence; but what we must lay down in the first place, is, that the Holy Ghost cannot dictate any absurdity, and therefore some way must be found out to reconcile this.

And the Holy Ghost himself having given us the Key in the precedent Verse, by telling us expressly that 70 Weeks are determin'd; And these, as appears from what we have said before, to the same end, and purpose, that is mention'd, v. 24. in the finishing the Transgression, the making an end of Sins, and making Reconciliation for Iniquity, in the sense we have given of these, being only to be effected by the cutting off the Messiah, and Synchronizing with it; The Holy Ghost Himself, I say, having given us the Key, by telling us expressly that 70 Weeks are thus determin'd; We may conclude, that 'tis the same time, that is afterwards given in parts, which before is given in One whole Number.

And for the former explication hereof, we need need only to read the Words thus, (and there's nothing in the Hebrew Points that hinders, why they should not be so read;) and the difficulty will in great part be put at an end, viz. Know therefore, and understand, that from the going forth of the Commandment to restore, and to build Jerusalem, unto Messiah the Prince, (the same which we Christians own in the Stile of the Angel, Luke 2. 11. Christ the Lord) shall be Seven Weeks, and Threescore and two Weeks: (There put the Point) The Street shall be built again, and the Wall, even in troublous times, or in strait of times.

And if the Septuagint be any guide in this matter, they point it, as I here do; thus: χ γινώσκῃς καὶ συνήσεις ἀπὸ ἐξόδου λόφου τοῦ ἀποκειμένου καὶ τοῦ οἰκοδομησῶναι Ἱερουσαλὴμ ἐν χειρὶ ἡγουμένου ἐβδωμάδων ἐπτα καὶ ἐβδωμάδων ἑξήκοντα δύο. καὶ ἐπιστρέψῃς καὶ οἰκοδομηθήσῃ ἡ πόλις καὶ ἡ ἰερὺς, καὶ ἐκκλησθήσονται οἱ οὐρεῖς. And thou shalt know and understand, that from the going out of the Word to restore, and to build Jerusalem to Christ the Leader, shall be Seven Weeks, and Threescore and two Weeks: And the Street and the Wall shall return and be built, i. e. according to the Hebraism in those Words, shall be built again; and the times shall be vain or empty, or rather, it may be, it should be, (ἐκστραπυλίσσονται) shall be strained: And then instead of after Threescore and two Weeks shall Messiah be cut off, may be read, and after the Threescore and two Weeks (i. e. the later part of the time divided in these Periods) shall Messiah be cut off, i. e. in the last week.

But that even there we mistake not the precise time, when this shall be, and expect it immediately upon the finishing the Threescore and two Weeks; 'Tis added, and He shall confirm the Covenant with many in that One Week שבוע אחת i. e. the Week that is to make up the full 70. He shall cause the Sacrifice and Oblation to cease, i. e. As before, He shall do this by his finishing the Transgression, making an end of Sins, and making Reconciliation for Iniquity: In order whereunto He is that most Holy to be anointed, as is above observ'd.

But then this being allowed, that these are the Parts of what is before given in One whole Number, why must they be thus Parcelled?

Why the last Week was to be so put by it self, is already said, because at the ending of the 69th Week Messiah the Prince was to come, i. e. was then to be manifested in order to his entring upon his Ministry, and that great Atonement He was to make, and therefore is put distinct; as likewise to shew us, how long He should continue in his Ministry, before He should be cut off, 'tis said, in the midst of the Week He shall cause the Sacrifice, and the Oblation to cease, as it really happen'd He being cut off about 3 years and an half after his Manifestation, which was at the end of the 7 and 62 Weeks, i. e. when 69 were fully run out; which therefore the Holy Ghost, lest any scruple might arise with respect to the precise time, hath pleased to express with some sort of latitude, Luke 3. 23. putting it thus: When He began to be about 30 years of Age, which was about the conclusion of the 69th Week, or the 483^d year: Now allowing about 3 years and a half for his Ministry, on which He then was to enter, signified here by his confirming the Covenant with many, it will place the cutting off of the Messiah, in the midst of the Week, when the Sacrifice and Oblation was to cease, v. 27. as they did by his filling up, and accomplishing all, that they held out, and to which as Types they were subservient; and then it remains to be cleared up, why the 69 Weeks should be divided into 7 and 62? And for that methinks there is a good Reason; 7 Weeks make 49 years, or a whole Jubilee, a fit way of reckoning, as with respect to the

the Lord was to be, to proclaim the acceptable year of the Lord, i. e. the great Jubilee, that should be in the Redemption of Mankind to be wrought by Him; so with respect to the Jews, who by having 7 years taken out for a Jubilee, were thereby directed to another more certain measure of the 70 Weeks, i. e. so, as to assure them, that they were to contain so many years, as those weeks of years make up: And the mentioning only one Jubilee to Daniel, whereas the whole 70 weeks contain 10 Jubilees, might be because of those straits, and that distress his People should be in before this great Jubilee; and therefore not so proper to set it out all in that joyous Stile.

Besides, the last week, being parcelled out into two halves, was not capable of being thus reckon'd.

To which I shall add this farther Reflection, That to the end of the first 49 years, or 7 weeks, (a Reason why they may be thus set by themselves) the Work of building Jerusalem, and their Affairs prosper'd, and therefore have this distinction set upon them: Though not so, but that it may be said to be *ובצוק העתות* even in troublous times; as it appears by the Opposition that was made by their Enemies, *Nehem. 2. 1. 10. Nehem. 4. 1. Nehem. 6. 1. 5.* though altogether fruitless, as to any final Interruption of the Work.

'Tis true, indeed, the other 62 Weeks were more troublous and calamitous times, and to this agrees that other Prophecy of *Isaiab, c. 9. 1, 2, 3, 4, 5, 6.* with the Afflictions that should precede the coming of the Messiah; But must we therefore conclude that *ובצוק העתות* even in troublous times is to be applied to them, whether the Holy Ghost intended it, or no? Or is not the Emphasis more natural as applied to the former, viz. That notwithstanding all the Endeavours and Attempts against it, yet the Work should prosper, the Counsel of the Lord should stand?

And 'tis plain to any one, who considers Grammar, that it must be thus construed, i. e. so as to join this, and the building again of the Street and the Wall: And these being thus coupled together, we may as well apply the building of the Street and Wall to the 62 Weeks (and that I think will not be insisted on) as the troublous times, or straits of times.

Besides, it is not to be passed by, that this brings it to the time that *Nebemiah* administr'd Affairs, by whose care Jerusalem was rebuilt, and the other Cities of Judah, according to what was prophesied, *Isai. 44. 24. 26. Thus saith the Lord thy Redeemer, I am the Lord, that saith to Jerusalem, Thou shalt be inhabited, and to the Cities of Judah, ye shall be built, and I will raise up the decayed places thereof.*

Which I cannot apply to that Prophecy, which, in the next words of that Chapter, is applied to *Cyrus*, this relating to such a Restoration, as is more general, than what either was foretold of *Cyrus*, or effected by him.

Of *Cyrus* 'tis foretold only, that he should give forth a Decree, that possibly might be large enough to comprehend that rebuilding of the City, which was necessary to that Return, which was promised the Jews by *Jeremiah, c. 29. 10, 11, &c.* But then 'tis to the building of the Temple chiefly that that Decree must be restrain'd, and that so, as to take no farther effect, than to reach the laying the Foundation of it; For as for what is said of *Cyrus*, He is my Shepherd, and shall perform all my pleasure; this will refer as well to those other great things [as 'tis said, *Isai. 45. 1, 2, 3, 4.*] God would do by him, as to what concern'd the Jews; And the fol-

following words remain it to the same in which I put it, viz. *Even laying to Jerusalem, Thou shalt be built, and to the Temple, thy foundation shall be laid, Isai. 44. 28.* which at the most can be construed no farther, than his giving forth such a Decree; but as to the effect of it, it was to extend only to the laying the Foundation, not to the building, or finishing the Temple.

And 'tis observable, that, with reference to what happen'd long after, this Decree of Cyrus is made to be but one and the same Decree with that of Darius and Artaxerxes, as 'tis express'd, *Ezr. 6. 14. And the Elders of the Jews builded, and prospered through the prophesying of Haggai the Prophet, and Zechariah the Son of Iddo, and they builded and finished it, (i.e. the House of God, v. 3. 8. 12.) according to the commandment of the God of Israel, and according to the commandment of Cyrus, Darius, and Artaxerxes; so that they all are esteemed to have given out but one and the same Commandment.*

And I appeal to any Man, whether in common Speech we do not thus speak? or whether any Order or Edict of a Prince being given out to do any thing, which in his time is not accomplished, the same Decree being revived in his Successor's days, or if then let to sleep, be again reinforced in the time of any following Prince, and then taking effect, would not be still called One, and the same Decree?

And with respect to the Matter before us, that we may carry this a little farther; whether such a Decree renewed as to part of it in the same Prince's Days, and afterwards compleated in all its parts, would not still come under the Denomination of One and the same Decree? Especially if precedent to any partial Execution hereof, it had been so restrain'd, as in all the Parts of it, to be but One: For this too must be consider'd here, that 'tis thus restrain'd by him, who had the best Power to do it, that is, God himself, who is all their Sovereign; 'tis but one Decree he speaks of, and that with reference to its full Effect, as we have already illustrated it above; And therefore, till it is so given forth, as to take that Effect, which is foretold it should, we cannot with any reason begin the Computation.

And this Effect being at the 20th Year of Artaxerxes, as is likewise express'd, *Nehem. 2. 1.* I cannot see, why we should not rest in that, as the properest, indeed the only time, where to fix it.

And if before by Him, who is the best Interpreter, the Spirit of God Himself, the Decrees of Cyrus, Darius, and Artaxerxes be all recited but as One: I cannot see how it should be look'd upon as an Absurdity, to give the same Denomination of that of Artaxerxes and Artaxerxes, I mean of his 7th and of his 20th Year, they being both, what do but concenter in that single and individual Prophecy of restoring and rebuilding Jerusalem; For if the building of the Temple relate to the Decree, as here mentioned, v. 25. it must be, (for 'tis not otherwise express'd in Terms) as 'tis herein comprized.

And 'tis very extraordinary, that where the Decree is literally tied up to the restoring and building Jerusalem, the literal Sense should be quite thrown aside, and only what by Construction and Inference is judged to be an Appendant of it, (for so with respect to this Prophecy, as here delivered, is it only to be understood) should be relied upon, as if chiefly intended by it.

Not therefore to detract from any, who have gone that way, this is what I cannot but establish, that, whatever plunges we are at in our Chronology, Humane Chronology I mean, which may be full of Errors, (though I hope before

we have done, that I self will not be so obscure, but that he that runs may read) here 'tis we must fix our Center; This is the Point from whence all the Lines in this Circumference must be drawn; 'tis restoring and building Jerusalem, the Holy Ghost speaks of, 'tis building again the Street and the Wall, to which the Prophecy is confined; and therefore this, and no other, (or only as far as in Construction with this they are the same) must be, what we must depend on.

So then by this time I hope, having clear'd up, when those 70 Weeks were to end, viz. whenever the Transgression should be finished, and an end made of Sins, Reconciliation made for Iniquity, and Everlasting Righteousness brought in; when the Vision and Prophecy should be seal'd, and the most Holy anointed, and the Messiah cut off; and shewed, that 'twas by his cutting off, whenever that should be, that all this was to be accomplished: As also having removed the Objections, those, (who are so unwilling to part with the Mosaical Oeconomy, which 'tis plain was hereby to be abolished,) make both against the whole Prophecy of Daniel, the Matter of this Prophecy, and the Numbers therein mentioned; And touch'd at the Decree, to which we must reckon back from the time those things were to take their Effect; We have our Answer to the first Question, When those Weeks were to begin, viz. by thus reckoning backward from the time such a Person was cut off, so many Years, as these Weeks make up.

Now the Person whom we suppose to have been thus cut off, was Jesus of Nazareth, called Christ, or the Messiah, according to the Prophecy here before us; (of whom as it appears not only from the Gospel, Luk 3. 15. but from other Writers, [as Tacitus and others] the Jews, and others, then had the greatest Expectations,) And the making the Sacrifice and Oblation to cease in the middle of the Week, (which nothing was capable to do, but a better Sacrifice offer'd up by such a Person) shews him to have been cut off.

Allowing therefore half the Week, or 3 Years and a half, after his being cut off, to be join'd to that other half Week, in which he was to confirm the Covenant with many, (He did it by his Preaching, by his Exemplary Life, by his Passion and Ascension, and was anointed to it by the Holy Ghost at his Baptism, or Entry on his Ministry,) to make up the whole last Week, or 7 Years, and adding that, (as the Angel hath here taught us we must,) to the 62 Weeks and 7 Weeks, these will make up the whole 70 Weeks, or 490 Years. Spoken of by the Angel; which said 70 Weeks or 490 Years so reckon'd backward, that we may come to our full Answer to the Question, viz. when they were to begin, will exactly agree with the Decree of Artaxerxes Longimanus, (the Artaxerxes before-mention'd,) in his 20th Year, Nehem. 2. 1.

For, to put an end to this Affair, Let the Decree of Cyrus be ever so Signal, Ezr. 1. 1. Let the Decree of Darius be ever so Particular, Ezr. 6. 1. to the 12th, or whatever other Decree of Artaxerxes be pitch'd on, as that mentioned, Ezr. 7. 11. &c. which was in his 7th Year, v. 7. 11. yet if these were not to restore and build Jerusalem, (for this must still be taken along with us) what are they all to the Purpose? 'Tis true, the Building of the Temple was of high concern, and Daniel touches it in his Prayer, v. 17. Cause thy face to shine upon thy Sanctuary that is desolate, but 'tis manifest, he look'd farther, than the material Temple; as may be gathered from those Words which follow, viz. for the Land's sake, who, as 'tis Mal. 3. 1. was to come to his Temple, even the Messenger of the Covenant: And if instead of making that an express Part of the Answer to Daniel's Prayer, I mean

in timing the Prophecy from the building of the Temple, (though that too was to be done,) He answers his Prayer in directing his Faith to Him, in whom the Temple-Service was indeed to cease, but so as to be thereby advanced to all, that it held out, shall we perplex the Prophecy to find out that in it, which could not be the end of Daniel's Prayer, nor is contain'd in the Answer to it? 'Twas in order to the pardon of Sin; in order to the coming of the Messiah to give the Sanctuary its due perfection, Daniel was so earnest in his Prayers; and to this the return is very express, *v. 24. Seventy Weeks are determined upon thy people, and upon thy holy City, to finish the Transgression, and to make an end of sins, and to make reconciliation for Iniquity, and to bring in everlasting righteousness, and to seal the Vision and Prophecy, and to anoint the most Holy.*

But then, this will be farther enquired, how these 70 Weeks are to reckon'd from the restoring and building of Jerusalem? or how reckoning back from these Events, we come to that Year we have assigned to this Decree?

Now this I suppose in this Order, viz.

Of Artaxerxes Longimanus (in whose 20th Year we place this Decree) } after the Decree, i.e. taking in his 20th year for one _____	26½
Of Xerxes Secundus, not 2 whole Months	
Of Sogdianus, not above 7 Months, which added to the Remainder } of Artaxerxes will give us another Year, and more _____	27
Of Darius Ochus, five Months, 19. _____	46
Of Artaxerxes Mnemon, (in whose second Year the first 7 Weeks of } Daniel were compleated) almost 43. _____	89
Of Artaxerxes Ochus, 23. _____	112
Of Arses or Arsen, above 2 Years. _____	114
Of Darius Codomanus, 6. _____	120
Which is the Sum of the number of Years that ran out in the time } of the Persian Empire; To which add the time of the Macedonian or } Greek Empire _____	282
Of Julius Cæsar, 4 _____	4
The time of the Triumvirate before Cæsar Octavian took on him the } Government, 6. _____	6
For there the Chronicon Alexandrinum places the beginning of Cæsar } Octavian, (afterwards called Augustus,) his Reign, and 'tis from thence } called <i>Ara Cæsaris</i> , the Prince that is said should come, <i>v. 26.</i>	
Of Augustus, 41. } _____	41
To the Birth of Messiah. } _____	
From thence to his cutting off } _____	33½
For the middle of the last week; } To which add _____	
For the other half of that Week _____	3½
And we have for the whole, as may be seen by taking the Years that } ran out in the Persian Monarchy _____	120
In the time of the Macedonian or Greek Empire _____	282
In the time of Julius Cæsar 4 } of the Triumvirate 6 }	
Of Augustus, to the Birth of Messiah, 41 } 88 _____	88
Of the Life of Messiah, or Christ 33½ } _____	
After his cutting off 3½ } The Sum of Years, is _____	490

Now the Difference of this Computation from the ordinary Chronology, is, what we find in the time of the *Persian Empire*, (for as for the Years in the time of the *Macedonian* and *Roman Empires*, they are much the same that are usually reckon'd by others) For whereas the 20th Year of *Artaxerxes Longimanus*, according to the ordinary Stile, is *Anno Mundi* 3505. this Account places it six years backwards, *i. e.* *Anno Mundi* 3499. Now which Computation must take place, or where the Error is, is to be Enquired; to solve this, as some do, by saying, 'That *Artaxerxes* being appointed by his Father to be his Successor in the Empire, was some years before his Death made his Colleague in the Government, as had happened likewise to *Xerxes* himself, who, by his Father *Darius*, was join'd with him in the Empire, when he raised an Army against the *Egyptians* and *Athenians*, as *Herodotus* relates *Lib. 7. Histor.* I can no way agree: It being not to be imagin'd, that the great God of Truth would have left any thing, which he asserted, upon so weak a bottom, that to justify the Event to belong to the Twentieth year of his Reign, we must begin our reckoning from a Year, in which he reigned not, or at most, was but titular, and precarious in it. Nor is it usual, where such have been taken in as Colleagues, to date the Record of the Nation or Prince from such a Partnership: Besides, ancient Historians speak nothing of it; and had there been any one to be taken in as Partner with *Xerxes*, there was then an Elder Brother, (named *Darius*) who ought to have been the Colleague. *Enimvero Antiquissima Christiana Ecclesia Patrum sententia fuit, illam 70 Hebdomadum Danielis rationem ineundam esse ab anno vicesimo Artaxerxis [Longimani], sed is scrupulus eos mirè torsit, quòd nullum ejusdem Imperatoris annum vicesimum invenire potuerunt, qui rectè ad factam Baptismo manifestationem Christi deduceret, &c.* *Lydiat. Can. Chronol.* 8. p. 55. For indeed, it was the ancient Opinion of the Fathers of the Christian Church, that the account of *Daniel's* Seventy Weeks was to begin at the 20th Year of *Artaxerxes [Longimanus]*, but then that Scruple wonderfully perplex'd them, that they could not find any Twentieth Year of that Emperor, which would directly lead them down to the manifestation of Christ [or the Messiah] at his Baptism.

And in this matter I chuse to follow that excellent Person *Lydiat* in his *Canon. Chronol.* 7. p. 56, &c. (not but that others before him have pitch'd on the same Year, though they have not cleared it, as he hath) And had I not had him, or any else to follow herein, I must however have concluded that to be the time, where this was to be placed, as knowing, whatever Errors the best Chronologers may run into, yet the Holy Ghost can run into none; as I have formerly declared, my self with reference to the set time of fulfilling some other Prophecies. *Fall of Babylon*, p. 146. 157.

Now thus that excellent Person, (the Reproach of the Age he lived in, that so much slighted both Him and his Works, among whom I cannot but a little admire the Petulancy of *Joseph Scaliger*, so much endeavouring to depreciate both,) resolves it, (placing it in his *Emendatione Temporum ad Ann. M.* 3553. to which he refers *Canon. Chronolog.* p. 32. &c.) by making *Artaxerxes* his Reign to begin about six Years sooner than the common Opinion, *ibid.* p. 56. *i. e.* as he afterwards shews, p. 62. &c. *Anno secundo Olympiad* 77. & *Mundi* 3534: By which it comes to pass, that his 20th year is brought back to what is commonly esteemed his 14th year; and so many years are to be added to the end of his Reign, as are taken from that of *Darius Hystaspis*, for on that he grounds this Difference.

And this he makes out by the *Marmorean Chronicle Aramæanum*, which gives the account of the Death of *Darius Hystaspis* to have been in the Year which followed the Battle of *Marathon*, when *Aristides* was *Archon* at *Athen*, who was Successor to *Phænippus* the Second, in the time of whose being *Archon* that Battle was fought.

Granting therefore the Death of *Darius Hystaspis* to have been six years earlier, than the ordinary Computation, the following Reigns, viz. of *Xerxes Darius F.* (the same with *Abasuerus* in *Esther*, Father to this *Artaxerxes* by *Esther*) *Artabanus*, *Artaxerxes Longimanus* must be, as is said, six years earlier.

And for this he adds this farther Proof, viz. That *Artaxerxes Longimanus* began to Reign *Anno Secundo Olympiad 77. in Autumno, i. e.* above half a Year before *Themistocles* his flight into *Asia*, when the *Athenians* besieged the Isle of *Naxos*, and before *Cymon* the *Athenian's* double Victory gain'd on the same day over the *Persians* by Sea and Land, viz. in the Third year of the said *Olympiad*, which he establishes on the Testimony of *Thucydides, L. i. & Diodorus Siculus*, which brings it to the same account, as above.

And then for the proof of his death, I mean, of *Artaxerxes Longimanus*, that He shews out of *Thucydides* to have been in the 7th year of the *Peloponnesian War*, and the 4th of the 88th *Olympiad*, as *Diodorus Siculus* relates it, after He had Reigned 45 and somewhat more, i. e. so many above the Vulgar Account, as *Darius Hystaspis* [as is already observed] comes short of it.

A farther Confirmation of this He adds out of the Third Epistle of *Themistocles* to *Polygnatus*, where the Death of *Gelo* of *Syracuse*, and the beginning of the Dynasty of his Brother *Hiero*, is join'd with the Death of *Xerxes*, and the beginning of his Son (*Artaxerxes*) his Reign, which is but the same with what that Marble before mention'd contains; as the same *Lydiat* makes out at large in his *Canon. Chronolog. p. 58, 59, 60, 61, 62, 63.* which Marble, among many other Excellent Monuments of Antiquity, is at present at the Theater in *Oxford*, and set forth by Dr. *Prideaux* as Illustrated by *Selden* and *Lydiat*.

So then 'tis chiefly in the *Persian Monarchy*, that this difference of Chronology is found: As to the number of years in the time of the *Grecian Monarchy*, in that He agrees with the Ordinary Account as to the whole; but then as to what follows of the *Roman Empire*, He places the Birth of the Messiah, or Christ, 51 years after that Empire began; giving to *Julius Cæsar* 4, to the time of the *Triumvirate* before *Cæsar Octavian* took on Him the Government, 6, and after He had the Style of *Augustus*, 41. Now put the said

	51 for the Roman,
	282 for the Grecian,
	120 for the Persian Empire, and
the Sum will be	453
Messiah or Christ was Manifested	30
and then the whole will be	483
which make the 7 Weeks,	
and 62 Weeks, viz. in all 69; to which add	7 for the last Week, in the
midst whereof Messiah was cut off, and we have	

the full number of 490 years, or 70 Weeks foretold by the Angel to *Daniel*: On which I say, as the Angel did, with a design certainly that this should be understood, Know therefore, and understand, that from the going forth of the Commandment to restore, and to build Jerusalem unto Messiah the Prince, shall be 7 Weeks, and 62 Weeks: There I put the Point; The Street shall be

...after *seventy* and *two* Weeks, (the later of these Periods) shall Messiah be cut off, but not for Himself: not for any guilt of his own; And the People of the Prince that shall come, shall destroy the City and the Sanctuary: This but a just Judgment on those, who should cut Him off without any guilt of his; though his being cut off was necessary for the making that full Atonement, or Reconciliation for Iniquity, and bringing in everlasting Righteousness: And the end thereof shall be with a Flood, overflowing to sweep all away, though the beginning of it be not presently, for so 'tis said, And unto the end of the War desolations are determined.

And, or But He shall confirm the Covenant with many for one Week, or in that one Week behind, after his manifestation; And in the midst of the Week, the full atonement being made, an end is to be put to all other Legal Sacrifices: And for the overspreading of Abominations He shall make it desolate, i. e. either for their continuing and increasing those Abominations, which shall bring on such a Judgment; or by the making all profane and abominable until the Consummation, i. e. till Vengeance shall have had its full force; And that which is determin'd, foretold, and certain, shall be poured out upon the desolate.

For so soon thence was to be the state of that People, on which this was to be brought: and their being to be thus desolate, deserted of God, and devoted to utter Ruine, their City and Sanctuary defild, and destroyed, must be a certain Argument, that whenever this should be, the Messiah must be come; Another Oeconomy be set up, even that of Everlasting Righteousness, never again to give place to the Righteousness, the Sacrifices, and Expiations of the Law.

The City and Sanctuary were to be built again; that is the purport of the Prophecy; but too, that they were to be destroy'd, that is the Prediction; and their being never again to be restor'd, is signified by the desolations that were determin'd; so determin'd, as to take effect at the end of the War, v. 26.

So determin'd too, as for their Place to be made desolate even until the Consummation, and that which is determin'd be poured upon the desolate, v. 27. Emphatically so, as never to be restored again to their former state.

And were there no other Proof, that the Messiah were come, than this alone of the destruction of their City, and Temple, and such desolations of their Country, which have been ever since the time when we suppose Him to have been cut off, 'twould be beyond all contradiction.

For if these were Effects that could not take place till after his cutting off, not to say, that they were but the Effects of the Divine Vengeance towards them and their Place, for having an hand in cutting him off, it will undeniably follow, (the Holy Ghost being never out in his reckoning, however we may in ours) that He must be come.

Nor is there any Reason, those, who are most apt to be offended at these Events, and the inference we make from them, the Jews I mean, should be so unwilling to accept of such Truths, if they shall but consider, that 'tis but the same that is foretold in other of their Prophecies; such is that of Genes. 49. 10. viz. The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, till Shilo come.

Which I cannot see, with what Reason it should be applied, as usually 'tis, to the continuing the Scepter, or Royal Power in that Tribe; For so de Facto it cannot be made out, they not being all Kings that govern'd among them till then.

time, as 'tis manifest to any who is acquainted with their Prophecy; and as but what seems to be foretold in another place, that as to any thing of *Royal Authority*, it should cease long before among them; The Prophecie I here point to, is that of *Jerem. 22. 30. Thus saith the Lord, 'tis spoken of Jeconiah) Write this Man Childless, a Man that shall not prosper in his days, for no Man of his Seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah:* by which it seems, as to any Succession of the Royal Seed to sit upon the Throne, the Scepter must from that time have been departing from Judah: We must therefore look for some other meaning of this Phrase; and what can that be, but that Authority and Rule, (though not under the Royal Stile) with the Priesthood, (which I take to be meant by *ppno* rendred a Lawgiver, according to that of *Malachi 2. 7. For the Priests Lips should keep knowledge, and they should seek the Law at his Mouth, for he is the Messenger of the Lord of Hosts;*) which was not to cease among them: which is no more, nor less, but that the *Mosaical Oeconomy*, as confined to the *Jews*, should continue till that time; But when *Shilo* should come, then the Partition-Wall should be broken down, and not only *Judah* and *Israel*, but all Nations should come under Him, as to Him *was to be the gathering of the People*.

And why we should expect a greater Power, or Dignity, than what these things signifie, to be thereby meant, it will not be easie to imagin, when it shall be consider'd what is said *Ezek. 21. 25, 26, 27. And thou prophane wicked Prince of Israel whose day is come, when Iniquity shall have an end, Thus saith the Lord God, remove the Diadem, and take off the Crown: this shall not be the same; exalt him that is low, and abase him that is high: I will overturn, overturn, overturn it, and it shall be no more, until He come, whose Right it is, and I will give it Him.*

Which to me is the most expresse Prophecie, that from the Captivity, or cutting off of *Jeconiah*, and *Zedekiah*, no Royal Authority was to be expected among them; notwithstanding, as to a sort of *Sovereign Power*, (the *Αρχιμαλὸς*, the Heads of the Captivity, and others after them, as *Aristobulus* (who took to Himself the Royal Diadem, after the return of the Captivity from *Babylon*, as *Josephus* relates it *Antiq. l. 13. c. 19.*) and his Successors, till the time of *Herod* were such) and the Continuance of their Laws, the *Mosaical Constitution* should still obtain: But then *Shilo* being come, whenever that should be, He whose Right it is, all should be given to Him.

Nor will the Promise made to *David*, *Psal. 89. 4. Thy Seed will I establish forever, and build up thy Throne to all generations*, be hereby defeated; it carrying with it this Condition, that in case his Son, any of his Sons, commit Iniquity, God would chasten him with the Rod of Men, and with the Stripes of the Children of Men, as appears from *Sam. 2. 7, 11, 12, 13, 14, 15, 16, 17.*

'Tis sufficient that God was still ready to build up his Throne, and would at last do it effectually in the *Messiah*, and that the Scepter or Lawgiver (for so *ppno* may be rendred) was continued, as 'twas, the Power being for a long time in the *High-Priests*, i. e. all that was left of it, though then so lessen'd, that it extended not to the putting any Man to death, as 'tis *John 18. 31. Then said Pilate unto them, take ye Him, and judge him according to your Law; the Jews therefore said unto him, it is not lawful for us to put any Man to death.*

Besides, the preserving the Succession till the Messiah, will greatly answer the Prophecy of the Scepter not departing from Judah, i. e. the Right continuing, though the Exercise of it were so much interrupted: And the total extinguishing of all Sovereign Power among them from that time, they never since having been in a State to exercise any Rule or Authority, will be a plain Comment, as to what we are to understand by the departing of the Scepter from Judah, and a Lawgiver from between his Feet, as the gathering of the People to Shilo, will be interpreted by the Accession of the Gentiles, that since hath been to him.

And now might I have Leave to speak freely to the Seed of Abraham, to whom the Promise was made, that in his Seed all the Nations of the Earth should be blessed, Gen. 22. 18. I would then put the Question, 1. How it comes to pass, that de facto, they seem to be themselves such Strangers to this Blessing? Or 2. What it is that hath made them thus desolate? Or, being made desolate, What 3. hath made the present Judgment under which they still are, of so much longer continuance than any other that overtook them? Hath God forgotten to be gracious, that they have so long been cast out from before Him? Or, is it, because there is none to atone for them?

Consider it, O ye house of Jacob, of whom the Lord hath said, that He will not utterly destroy you, Amos 4. 8. For sure 'tis for some great and glorious purpose you are still preserv'd a distinct People in all your Captivities and Dispersions; Consider, I say, what can be the Reason, that ever-since this hath befallen you, there hath been no Prophet sent to your Nation? That you, whose other Captivities had so much a shorter Period set to them, and had Prophets sent to support you under such Afflictions, since this time have had none, nor do expect any?

You profess this to have been wanting since the time of your second Temple, for which Daniel here prayed: That the Vision is ceased, and in so many hundred years you should not have return'd unto the Lord your God, Deuter. 38. 1, 2, 3, 4, 5, 6. That it should not be put into your Hearts to look towards Jerusalem, and pray toward the Temple, which was the certain Means to obtain Deliverance in your other Captivities, and is promised to you in all times, Kings 1. 8, 46 to 53. What can the meaning of this be, but what this Jesus of Nazareth, whom we here suppose to have been the Messiah, (a very great Person certainly He must be, and very well deserve the Title of the Propbet, who is here to be sealed, who could foresee all this) said, before He was cut off, that you should be led away Captive into all Nations, and Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke 21. 24. Which time I doubt not but is near, and were that the present Business, I think I could shew it you out of your own Prophet Daniel, ch. 12. 1, 7, 11, 12.

Nothing is so great a Proof of Prophecy, as when the Events foretold verifie all; And nothing can be so certain a Demonstration of the Messiah his being cut off, as that the ensuing Judgments thereon foretold have had their Completion. The great God of Israel, who hath in all your Sufferings preserv'd you, a distinct People, as you are, hath not scattered you through all the Nations of the World, hath not said unto you Lo Ammi, Lo Ruchamah, but that in the same place, where this was said to you, it should be said likewise, ye are the Sons of the living God, Hos. 1. 10. i. e. of Him, who always lives to make good what He hath promised.

Have ye abode so many days without a King, and without a Ruler, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim? And is it not, that ye should afterwards return, and seek the Lord your God, and David your King, and fear the Lord, and his Goodness in the later days? Hof. 3. 4. 5.

Is it Prophesied, that *Messiah the Prince* shall be cut off? *Messiah the Priest*, *Messiah the Prophet*, (for He is spoken of under all these his Offices here) And can any Son of Abraham, any Child of Israel, desire that this should be still to do?

Is it so highly for the Advantage of that peculiar People of God, that supposing their Temple and City were to be built for the Purposes, some of them would have us believe, viz. for the Establishing again the *Mosaical Oeconomy*, they should be ambitious to see all this again in its Ruines, and themselves and their Children be again the Subjects of those Desolations that are here foretold? Is it for this they would be again delivered, that such Calamities might again attend them? No: rather let the Seed of Abraham consider, what is said, Dan. 12. 7. And I heard the man clothed in linnen, when he held up his right hand, and his left hand to heaven, and sware by Him that liveth forever, that it shall be for a time, and times and an half: and when He shall have accomplish'd to scatter the power of the most holy People, all these things shall be finish'd; Which I take to respect the great deliverance of that People now at hand, according to what is said, v. 1. And at that time shall Michael stand up, the great Prince which standeth for the Children of this People; and there shall be a time of trouble, such as never was since there was a Nation, even to that same time, (Whether we are not now in, or near that time, 'tis worth Enquiry; the Universal State of War throughout most Parts of the World seems to speak it) and at that time this People shall be deliver'd, every one that shall be found written in the Book; And many of them that sleep in the dust of the Earth shall awake, &c. agreable to what is Prophesied, Ezek. 37. 12. I will open your Graves, and cause you to come up out of your Graves, and bring you into the Land of Israel.

Nor would I have the House of Israel doubt the great Truth, because 'tis said, v. 9. of that foremeniioned 12th of Daniel, I heard, but I understood not; because, as it follows, the words were closed up, and sealed, till the time of the end; for that it self supposes them then to be opened and unsealed. Known unto God are all his works, Acts 15. 18. and they are done in number, weights and measure: The Vision will speak at the end, Hab. 2. 2.

Whether the appointed time be not at hand, 'twill be fit to be consider'd; and what is meant by time, times, and an half, Dan. 12. 7. and whether it be not expiring; Or if that be a Number, which with Daniel we understand not, v. 8. may not the thousand two hundred and ninety days, v. 11. or the thousand three hundred and five and thirty days, with respect to which He that waiteth and cometh to them, is said to be blessed, v. 12. be a little more express? I am sure this is a much better Period for you to be looking after, than what, were they still to run out, you could expect in those desolations, which were to ensue upon the finishing of the 70 Weeks, or 490 Years.

But I may not too far enter on this Argument, nor do I mention it, but to lead you to the Expectation of the time of your great Deliverance, and that Lot, which must attend you at the end of the days, Dan. 12. 13. That the *Messiah* being come, and what was to be the sad Consequence of his being cut off, being past, you may look upon him that was pierced, Zechar. 12. 10. and may have the Spirit of Grace and Supplication pour'd upon them.

again the Captivity of Jacob, and have mercy upon the whole House of Israel, and be jealous for his Holy Name, Ezek. 39. 25, 26. A Propheſie which you know cannot be fulfilled till the Meſſiah be come; And why ſhould you ſtill delay your Hopes? Is it not ſaid, *Iſai. 11. 13. The Envy alſo of Ephraim ſhall depart, and the Adverſaries of Judah ſhall be cut off; Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim, &c.* And again, *v. 16. And there ſhall be an high way for the remnant of his People, which ſhall be left from Aſſyria, like as it was to Iſrael in the day that He came out of the Land of Egypt: And in that day thou ſhalt ſay, O Lord, I will praiſe Thee: though thou waſt angry with me, thine anger is turned away, and thou comforteſt me: behold, God is my ſalvation, I will truſt, and not be afraid, for the Lord Jehovah is my ſtrength, and my ſong, He alſo is become my ſalvation, ch. 12. 1, 2.* Is the Way laid out for your Return, and will ye ſtill put a Stumbling Block to your own Feet? Is the Anger of the Lord turn'd away, and He ready to comfort you, and ſhall your Anger, your Envy ſtill continue to divert it? Or when is it, this is foretold? read *v. 10, 11, 12. of the 11th Chapter; And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the People, to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious: And it ſhall come to paſs in that day, that the Lord ſhall ſet his hand again the ſecond time to recover the Remnant of his People, which ſhall be left from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the Iſlands of the Sea.*

And He ſhall ſet up an Enſign for the Nations, and ſhall aſſemble the Outcaſts of Iſrael, and gather together the diſperſed of Judah from the four Corners of the Earth.

'Tis not till the calling of the Gentiles, that theſe things can be done for you: And if ſo, the Meſſias muſt be come, under whom they were to be called.

But ſuppoſing He were not yet come, ſuppoſing the Decree were ſtill to be given forth for the reſtoring and building Jeruſalem; ſuppoſing too the Temple were to be rebuilt, and the Aaronical Prieſthood to be reſtored, where are the Means to do either?

Where, firſt, is the Monarch that hath ever attempted to give forth the Decree? Is there any Commandment, that hath gone forth ever ſince the time in which He appeared, on whom we pitch for the Meſſiah? I think that will not be urged; 'tis true there have been ſeveral falſe Meſſiahs, whoſe Lot it hath been, as your ſelves (ſome of you) conſtrue the Words, to be cut off, becauſe they were not He, i.e. were Cheats and Impoſtors: and 'tis true too, there have been attempts to rebuild your City and Temple, and thoſe encouraged by as great a Power, as is ever to be expected, humanely ſpeaking, I mean that of Julian, your great Pretended Friend and Favourer: but how fruitleſs were all the Attempts under Him? How were they witneſſed againſt by Storms, Thunder, and Lightning from Heaven deſtroying the Work, and making it impoſſible to be carried on? How did not only the Decree he gave, the Aſſiſtance, and Encouragement He lent, all prove abortive? But Himſelf at laſt expire with the Confeſſion of the Power of Jeſus of Nazareth, that Galilean as before in ſcorn He called Him, the true Meſſiah indeed (whom He ſo maliciously oppoſed) plainly triumphing over Him?

But as there is none who hitherto could give forth the Commandment, where is the Monarch, as things now are in the World, that can ſet you free? You ſee, to ſpeak in the Words of the Prophecy, the Prince that ſhould come is not of power to do it: No, that other Prophecy of Daniel, ch. 2. 44. hath ſo far taken

place, as that that Kingdom seems to be already set up, which shall never be destroyed. And as for the *three first* of those Kingdoms there referred to, they are quite expired; and for the *4th*, is it not so dash'd in pieces, that little hopes can be conceiv'd from thence of your Restoration? Or were there any who could publish such a *Royal Decree*? who had that *Universal Monarchy* to which such an Obedience could be paid, that might influence your return? when must this be hoped for? Or are you willing *specem inchoare longam*, to begin your long wait for such an happy hour, that from thence you might begin to reckon your *490 Years*? Or have you considered, could it be ever so soon, in what Age of the World that must fall? I suppose it would run a great way into the *7th Millenary* of the World, and how agreeable would it be to your Expectations, (I am sure you have a Tradition among you, that must put you much sooner in a happy State, 'tis that of the Seventh or last Thousand years of the Worlds duration, that great *Sabbath* you so much set your Hopes on) for your *Deliverance* not to come till then?

Again, Where is the *Register of your Priests*, who should, were the *Levitical Oeconomy* to be restored, then officiate? What *Records* have they to shew for their *Genealogy*, or, indeed, *what Distinction* is there in any of your Tribes? Or, How is it that *Messiah Himself* shall be known to be of the Tribe of *Judah*?

To suppose a *Miracle* to supply this, is to forget, that the same Divine Providence which hath preserv'd you a *distinct People* in all your *Dispersions*, could have likewise preserv'd the *Distinction* of your Tribes and Families, had it not been for other Wise Purposes of his, that he permitted these to be so intirely lost.

And being so intirely lost as to these Distinctions, why should not this prompt you to look back to Him in whom we are all to be united, I mean *Abraham your Father*, from whom you received the *Promise*, and in whom you are intitled to your *Return*, and with whom We of the *Gentiles* hope for the *Blessing*?

Think no longer of that *Oeconomy*, which hath so long since had its end, rather let me say, had its Completion: Your Legal Sacrifices, you know, were but imperfect Expiations, and could not confer Pardon, but as compleated on the day of [כִּפּוּרִים] Atonement: 'twas only from the *Holy of Holies* you expected your Absolution, and 'tis the *Messiah*, were he not come, yet whenever He should come, is that *Holy of Holies* to be anointed, v. 24. Think therefore, I say, no longer of that *Oeconomy*, which could not always be continued; Think, how long it hath already discontinued; and think too, whether 'tis consistent, it should be so, if there were not something else given in the place of it? *I the Lord thy God am a Jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me*, saith God in the *Covenant* he made with you, *Exod. 20. 5*. How many generations more are there run out, and you are not yet come to the time from whence so much as to date your Hopes? Think therefore, I say again, no longer of the *Oeconomy*, which is thus abolisht, cannot but be abolisht, or else must long since have been recalled: think rather on that *Jerusalem*, that State of true Peace, that better *Oeconomy* under the *Messiah* that is still behind for you:

Me-thinks, *this is the time* you should be longing for,

this is the time, we of the *Gentiles* cannot but long for with you:

Who

Who would not wish *That Transgression should be finisht?*

That an end should be made of Sins?

That Reconciliation should be made for Iniquity?

That the Vision and Prophet should be sealed?

That the most Holy should be anointed?

'Tis for this *the Messiah*

'Tis this, that *de facto*, as

was to be cut off:

to all your Sacrifices and Legal Service hath taken place: The *Veil of your Temple* hath been rent, the *Material Holy of Holies* thereby laid open, and prophaned,

The *Priesthood*, and

Priest are ceased to you; And to suppose these to continue, or to be to be renewed, is foreign from the sense of the Angel, whose business 'tis here to shew those Desolations, and overflowing Ruines, that were to take place to the end of the Consummation.

Unite, Unite therefore at last *Under Him*; I ask it of you for the sake of your *Messiah*, who is to be *King over you and us*:

Under Him, whom you are all [*Judah and Israel*],

to have as *one Shepherd*, Ezek. 37. 24.

Seventy weeks are determined upon thy people; they must long since have run out, begin it from what reckoning you will: If the *Messiah* we receive be *yours*, receive *your Prince*: We pretend to no other *Messiah*, than who is foretold in your Prophecies; If He were not come, He could, when He comes, be no other than such a One, as He is, whom we confess; for we have no knowledge or description of Him, but from *your Prophecies*. Think not therefore meanly of Him, *whom* we receive; 'tis from your Law and your Prophecies we have learnt to honour Him: Certainly it can be no prejudice to you, that we cannot but think most honourably of Him; nor will it be to your disadvantage, that He should be as great, as we believe Him. They are but *your Privileges* we have so long enjoy'd; assert to your selves *your own Birthright*; We are contented to give you your due preference; give it to your selves: 'Tis but in the *Seed of Abraham*, as 'tis laid Gen. 22. 18. and in *thy seed shall all the Nations of the Earth be blessed*, that we pretend to any *Blessing*: למען אדוני for the *Lord's sake*, in the words of Daniel, v. 17. upon the account of your *Messiah*, *yours and our Lord*, we hope for ought: למען אדוני for the sake of *this Lord*, who suffers so much, in that you resist *his Grace*, resist *your*, and *our Blessings*; Be perswaded at length to accept of the Prophecie: Let it be sufficient, that what is determined on you, hath taken place, and be content, be content an end too should be put to your Desolation.

Consider but this, O ye seed of *Abraham*, that the great *God of Truth* must have forgot his Promise of *whatever Grace*, (for sure 'tis to signifie some good to you, that this is made the Prologue to his sending *Messiah the Prince*) were to be understood by the finishing of *Transgression*, making an end of *Sin*, and making reconciliation for *Iniquity*;

by the bringing in *Everlasting Righteousness*;

by Sealing the *Vision and Prophet*, and anointing the most *Holy*

promised in the time of the second Temple, promised before the Temple was built, and which I am apt to think was that great *Glory* which should belong to the second House, Hagg. 2. 9. If He should in his Provi-

dence

to be destroyed, and final Ruine to come upon it, before *these things* should have been fulfilled.

No; this could not have been consistent with the Divine Goodness and Wisdom, Power and Truth; as much less could it, to have *suffer'd Messiah the Prince* (for His being *such a one* will cut off all Objections against Him, as if He were not the true *Messiah*, (as you know some have framed the distinction between *Messiah the Son of Joseph*, and *Messiah the Son of David*) to be cut off, which is likewise here foretold; v. 26. had it not been to some such great purpose, as that of filling up all *those Sacrifices*, which in the *Jewish Law*, were *Types* of Him, and as such could last, but till He came.

And what now have we to pray for for you? What have you to pray for for your selves, but that the Prophecie of *Zechariah*, c. 12. 10. may take place, viz. That the Spirit of Grace and of Supplications may be poured out upon the House of David, and upon the Inhabitants of Jerusalem, that they may look upon Him that was pierced; so look upon Him, who hath been cut off, as 'tis *Isai. 53. 5.* as to be healed with his stripes: That these *Seventy Weeks* being run out, and the *Desolations*, that were thereon to follow, having had their full effect, you may enter into the enjoyment of those great things that are promised you in the *Messiah*;

And may this be, (as *Daniel* likewise recommended his Prayer, v. 17.)
לְמַעַן אֲדֹנָי for the Lord's sake, for the sake of *Messiah the Prince*,
i.e. of *Christ the Lord*: Amen.



F I N I S.
